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[Title Page]

BRITISH EAST AFRICA.

ANTHROPOLOGICAL STUDIES IN KAVIRONDO AND NANDI.

By C. W. HOBLEY, Assoc. M. Inst. C.E., and Assistant Deputy Commissioner,
E.A. Protectorate.

[WITH PLATES XXVIII-XXX.]

114 THIS paper contains the results of a more minute research into the habits and beliefs of the people already dealt with in a previous publication of the Institute.¹ The term Eastern Uganda, as applied to this area, is, however, no longer correct, as since the date of that publication, the Eastern Province of Uganda has been transferred, and is now known as the Kisumu Province of the East Africa Protectorate.

When compiling my former work, I had no idea that such an amount of material still remained to be recorded, and, consequently, I was equally surprised to find that so much more existed; I venture, therefore, to hope that my researches may furnish students of the science, who have no opportunity of visiting these countries, with some information worth their consideration.

The disappointing feature in researches of this nature, to the observer in the field, is that no reason is obtainable from the people themselves for the existence of many of their strange customs, but I have no doubt that anthropologists in Europe, with their advantages of a wide range of comparative study, will see daylight where the local observer, with his limited vision, flounders in darkness when he tries to work back and find the origin of some custom, now a mere relic of its former self.

115 In the collection of the information embodied in this paper, I have been greatly indebted to several intelligent natives who are employed in traversing the country from end to end, superintending the collection of the hut tax, and who, in pursuance of their duty, visit, during the course of the year, practically every village. These men, I found, took a great natural interest in enquiring into any strange rite or ceremony they incidentally met with in the course of their peregrinations. I have also encouraged chiefs and others whom I have met to talk of their beliefs, etc., and, in most cases, their usual reticence to discuss such matters with a European can soon be overcome.

¹ *Occasional Papers*, No. 1, "Eastern Uganda," by C. W. Hobley.

115 I must also express my indebtedness to Mr. Mayes, Collector of Nandi, for much information regarding that tribe, which is particularly uncommunicative on these matters.

114 I have no doubt that, as years go by, many of the matters dealt with herein may become much clearer, but I have thought it best to publish the material without further delay, as it may help to stimulate further research, and I also fear that as civilization develops, many of the strange customs and legends may become lost; in fact, there are already signs that the younger generation of natives are losing interest in the old order of things.

LEGENDS OF THE ORIGIN OF THE JA-LUO RACE

773 Many savage tribes have legends or myths to account for their origin, and I
173 believe I am correct in stating that, in Africa, it is generally among those of Bantu
184 origin that such myths are found. However, in the whole of the country in the vicinity of the east side of the Nyanza, with which I am fairly well acquainted, with one exception, no trace of a definite legend has been discovered among the Bantu tribes (the exception being the Kadimu belief that their common ancestor was a huge python). Among the Ja-Luo, however, there is a very wide-spread belief in one Apôdtho, who was the Adam of the comparatively limited area of which these people have any cognizance.

I venture to give three versions of the same myth taken down from three chiefs living some forty miles apart. Each of these authorities also gave me a genealogical tree of considerable interest, inasmuch as they contain what may be a very probable solution of the origin of the names of the Ja-Luo tribes in Kavirondo. Of course there are discrepancies, but when one considers the way this story and the genealogical tables have been handed down verbally from generation to generation, one wonders that the three versions present so many features in common.

Version I from Ugada chief of Usakua.

Apôdtho was the father of all the Kavirondo people. He descended from the heavens, and the day he reached the earth, the various kinds of animals also came down from above.

Apôdtho descended on Ramogi, or Lamogi, Hill, a long way north of Uganda, and he afterwards died at the same place. He descended with one woman, whose name is forgotten, and by her he had two sons and four daughters. These sons were named Ramogi and Anyango, and each married two of his sisters.

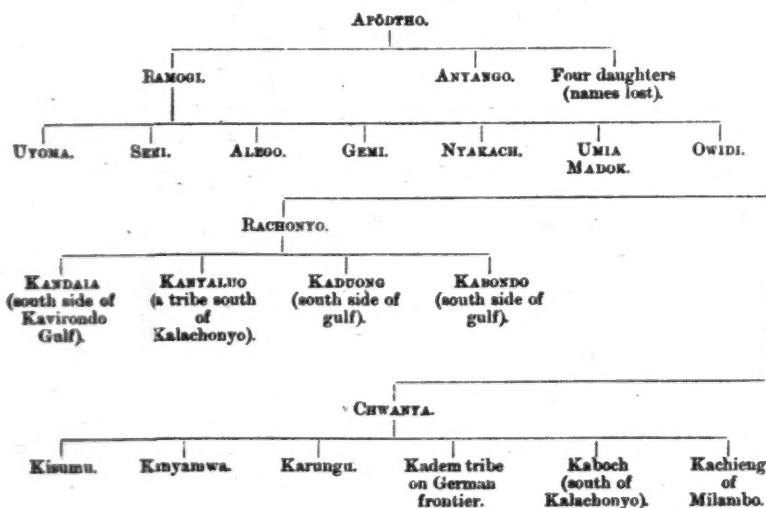
Ramogi migrated southward, and came and settled on a hill in Kadimu country (near the mouth of the river Nzoia); this hill is called after him to this day. His offspring founded the Ja-Luo race; most of the names of his sons being the names of the various tribes which were founded by them.

Anyango, the other son of Apôdtho, stayed in the country of his father and became the progenitor of the Baganda and Banyoro. On the day that Apôdtho

reached the earth, among the other animals that accompanied him were a bull, a cow, and a calf; he also brought *mtama* and other food-bearing seeds and plants, and there is especially mentioned besides, a tree called "Were," and out of the wood of the Were tree he made two wooden bowls. He then milked the cow into one of the wooden bowls, and, from ignorance he caught the cow's urine into the other bowl; this done, he poured the milk into a gourd and left the bowl of cow's urine in the sun, and then rested till the evening. At sundown he churned the milk that was in the gourd, collected the butter, and put it on one side; he then brought in the bowl of urine and mixed it with the buttermilk that remained in the gourd. Then, being hungry, he took the mixture and made some gruel with *mtama* meal, cooked and drank it; after drinking it, he passed urine for the first time since he had reached the earth, and this is the origin of the Ja-Luo custom of mixing milk with the cow's urine which prevails to this day.

GENEALOGY OF JA-LUO.

Version 1 of Ugada Ndiok of Usakwa.



Version II. Ugada chief of Korando.

Apödtho was the ancestor of all men; he descended to the earth from above, and brought with him two head of cattle, some fowls, and seeds of *mtama*, *sem-sem*, and *wimbi*. He found the tobacco plant growing on earth; the elephant gave him the sweet potato and beans. He also brought the knowledge of making fire by rubbing two pieces of wood together, and he taught the Ja-Luo to mix cow's urine with the milk.

773 He reached the earth in the country away to the north of the lake, and died
 173 in that country; at his death, he turned into a rock. Apödtho had supernatural
 184 powers and possessed the power to turn into a rock at will. When he was old,
 the Ja-Luo conspired to kill him, but for a long time nothing came of it, because
 they were afraid of him; but one day sickness overcame him; the conspirators
 sent a girl to see if he was really sick, as they thought it would be a good
 opportunity to kill him. She took a small horn, used for cupping blood, in her
 hand, and, while talking to him, she placed the cupping horn on his shadow; to
 her surprise it drew blood from the shadow. She returned and told her friends
 that, if they wanted to kill Apödtho, they must not touch his body, but spear his
 shadow; they did so, and he died and turned into a rock, which the Ja-Luo
 afterwards considered to possess special virtues for sharpening spears on.

Ramogi was the first member of the Ja-Luo race to come to Kavirondo,
 and he built in Kadimu country, near what is now the village of the chief
 Anam.

The Ja-Mwa (or Bantu Kavirondo) are descended from Anyango and came to
 Kavirondo before the Ja-Luo. They also came from the north, but belong to a
 different stock, the Baganda and Ba-Soga.

The Nandi came from the Ja-Lango. The Ja-Luo on the south side of
 Kavirondo Gulf originally lived on the north side, and crossed over by canoes.

The Koloa and various Ja-Luo clans on the Kitoto plain are the descendants
 of one Kanu, who is said to have come from Masai land, and to have married the
 sister of Rachonyo and settled down in the Kitoto plain; they are to this day
 often grouped together under the name Ja-Kanu.

Gemi; Lego, Sakwa, Kadimu, Ugenya, the founders of the tribes of the same
 name, were not sons of Ramogi, but were collaterally descended from Apödtho.

Version III.

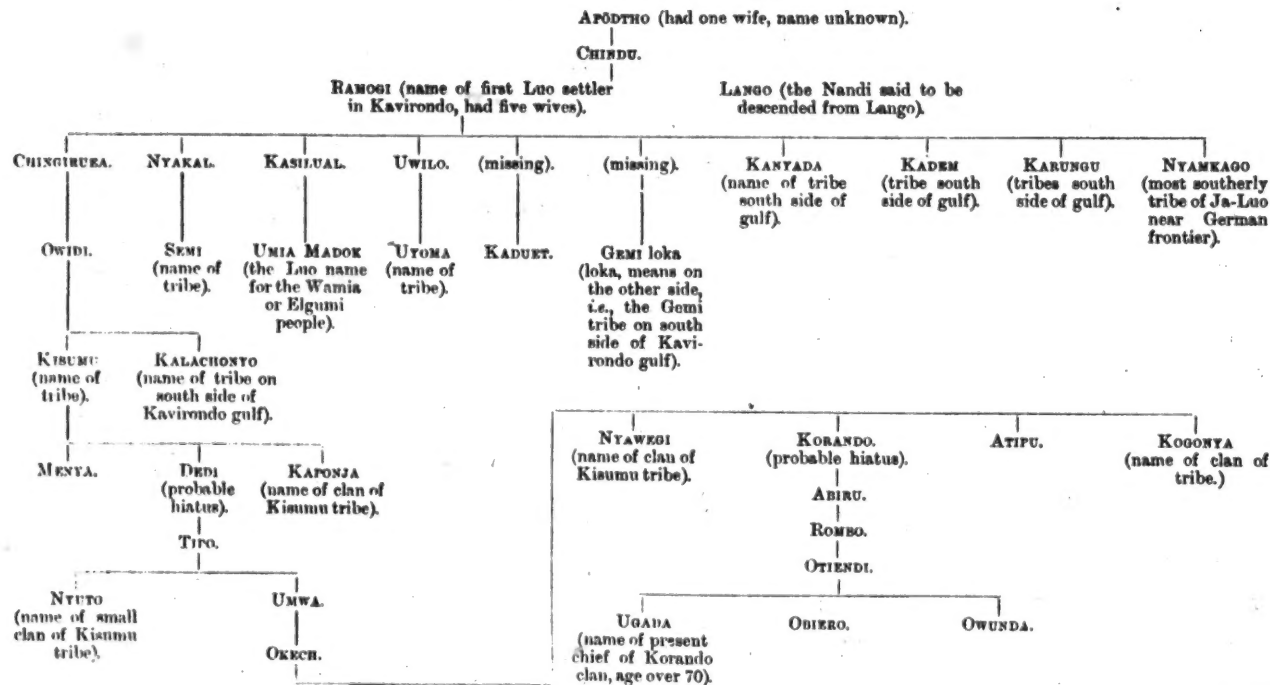
This version was obtained from Gori Kogalo, chief of Kanyamwa (Ja-Luo) on
 the south side of Kavirondo Gulf.

Apödtho was the father of all mankind; and he, the sun, the wind, and the
 moon appeared on earth together; the father of the sun was dead. Apödtho
 brought with him to the earth a spear, a shield, and fire. The buffalo and the
 cattle came out of the sea (probably meaning the Nyanza), and were herded by
 mankind, but the buffalo broke away, and took to the woods, refusing to become
 tame as the cattle did; he also brought *mtama* grain, the *wimbi* he found growing
 on earth in the grass; he found tobacco and the sweet potato growing in elephant
 dung.

Shortly after their arrival, Apödtho ordered the moon to kill an ox, but the
 moon refused; he then told the sun, and then the wind, they also refused, so he
 killed the ox himself with a blow from his fist, and then ate the meat, offering some
 to the sun, moon, and wind, but they all refused to eat, and he was very angry, so
 they fled back to the heavens and have stayed there ever since. Apödtho told his

GENEALOGY OF THE JA-LUO.

Version 2 of Ugada Koranda.



in Kavirondo and Nandi.

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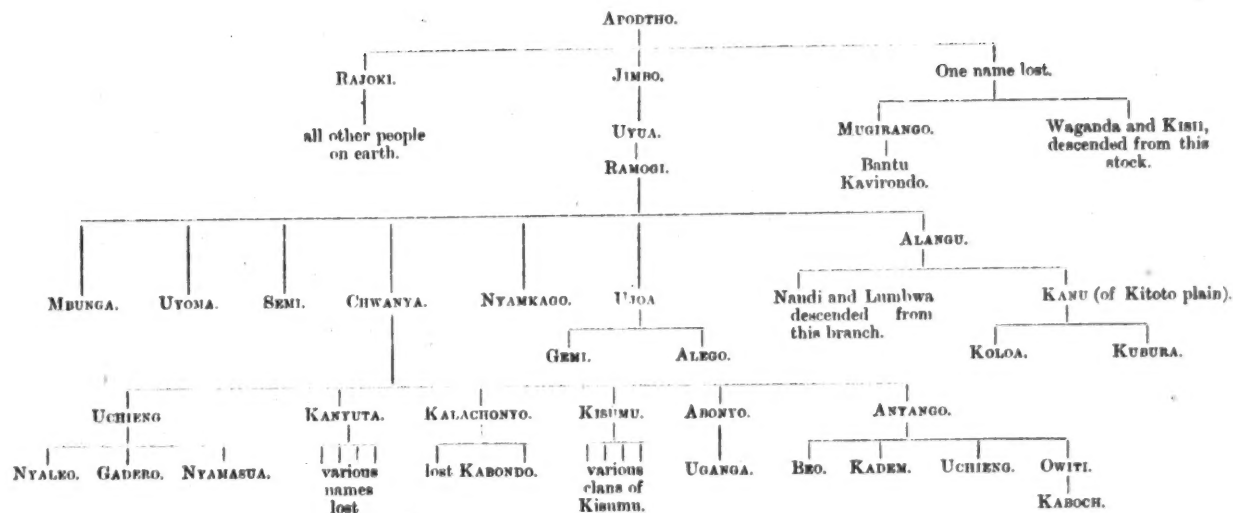
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GENEALOGY OF THE JA-LUO.

Version 3 of Gori Kogalo.



children that he had left a beautiful country in the heavens where the people were all bright like fire, and that when they were dead, they would all go and meet these people.

Ramogi, the great grandson of Apōdtho, taught the Ja-Luo the custom of mixing cow's urine with the milk.

Mbunga, the eldest son of Ramogi, was the first member of the Ja-Luo to migrate southward into Kavirondo, and his brothers followed him; upon their arrival, they found the Bantu Kavirondo in possession of the land, but gradually drove them back.

The Bantu Kavirondo are descended from one Mugirango.

The Masai are descended from a Ja-Luo youth who, when out one day herding cattle, absconded into the woods, driving off the cattle; a woman who was lazy, and would not cultivate, crept away and joined him, and they became the progenitors of the Masai; they live by eating herbs and drinking milk to this day.

The Nandi and Lumbwa are descended from Alangu, a son of Ramogi.

Rajoki, a son of Apōdtho, is the ancestor of all the other people on earth, Europeans, etc.

This account was given me by an old chief living away in the hills to the south of Kavirondo Gulf, a man who has probably not seen half a dozen Europeans in the whole of his life. He told me that, in his youth, the old chiefs had many more legends, but the young men of to-day took but little interest in such things, and they were all rapidly being forgotten. He confided to me that his neighbours imputed to him the power of being able to transform himself at will into the shape of an ox and other animals, but he gravely assured me that these slanders were quite unfounded, and were a source of great embarrassment to him.

The version of the legend, given above, differs considerably from those previously recounted, and many new names appear. Most of the new names, however, are the names of tribes living in South Kavirondo, or Ugaya as it is often called, e.g., Nyamkago, Kalachonyo, Kabondo, Kaboch, Kadem, Uchieng. As these were near neighbours of his ancestors, their names would be more likely to be remembered.

There is, I think, enough internal evidence to show that this is really a very ancient genealogy, brought down from the Nile valley by the people when they migrated to the south.

An examination of the three versions of the genealogy of the Ja-Luo just given will lay bare many discrepancies, the presence of which, to my mind, gives an air of great genuineness to the information, and is, in a way, proof of the age of the myth.

Like the genealogy of the Uganda kings given in Mr. Roscoe's paper,¹ and, for the matter of that, like many other genealogies of world-wide fame in the ancient history of more civilized countries, we have in the Ja-Luo genealogy a succession of mythical personages and demigods at one end of the line, and at the other end,

¹ *Journ. Anthropol. Inst.*, vol. xxxii, p. 25, "Further Notes on the Manners and Customs of the Baganda," Plates I and II.

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173 working back for a certain distance of time, a genealogy of the heads of the family tribe or *gens*, which is linked, quite in good faith, on to the mythical beginnings of the tree. Where the transition from family or tribal history to myth occurs in the present example, it is impossible to state accurately, but after listening carefully to the narrative, I venture to point out where I consider a hiatus occurs.

In the Uganda genealogy, it will be remembered that the common ancestor of the Baganda was one Kintu; it is rather remarkable that, in one of the present examples, the name of the son of Apôdtho is given as Chindu, especially as, in African languages, a prefixial K- often becomes changed to Ch-.

If, however, the genealogies now given possess no other interest, they at least afford, it is considered, fairly good evidence as to the way in which the various Nilotic tribes and sub-tribes or clans in Kavirondo derived their names; for there is no doubt that in olden times the chiefs were far more powerful than now, and a vigorous chief with a large number of wives could have descendants enough to form the beginning of quite a considerable clan.

I have no doubt that in the more outlying parts there is an untold wealth of legend and myth of anthropological interest awaiting record, and when the Acholi (Shuli) and Lur countries become more opened up, stories of the causes which led to the great Ja-Luo migration southwards will probably be unearthed, and it may even be that the rock, into which Apôdtho is said to have become metamorphosed at his death, will be found to be looked upon as a kind of fetish stone to this day.

N 173 I do not consider that we shall get much further with regard to unravelling the mystery of the various great migrations by research anywhere south of Mount Elgon. As an instance of this: for a long time past, I have, at intervals, made endeavours to find out from the Nandi people, some trace of a legend about their arrival in the country, without success; but a few months ago, when travelling in the vicinity of Elgon, I was talking to some members of the Lako tribe (a branch of the Nandi group who live on the mountain), and I was very much interested to find that they had a legend, relative to their migration, to the effect that they had originally lived on a mountain called Kamalinga, some forty-five miles to the north-west of Elgon, and that the Nandi lived on the east side of that mountain, and the Lako on the west, and from there they migrated south-east, the Lako and their close relatives the Sabei people settling on Elgon, and the Nandi pushing onward through to the Guasangishu plateau. Of course they really came from much further north, but this seems to be a link in the chain, and probably if the Kamalinga region were visited, further evidence would be obtained.

The Lako too had a curious legend to the effect that, in past times, a stream of fire ran down the mountain (Elgon) and burnt up the forests it encountered on its way, which looks as if the mountain had been active in historic times, for the natives could not possibly know that Elgon is an extinct volcano.

GENEALOGY OF THE AWA-WANGA.

An enquiry into the past history of the Awa-Wanga, the leading Bantu tribe in Kavirondo, of whose origin I gave a provisional sketch in *Eastern Uganda*, p. 43, failed to reveal any trace of a belief in a common ancestor who descended from heaven among these people; but in the course of my investigations, I was able to compile, from various sources, an abstract of their history for, say, the last 300 years or so.

The Awa-Wanga originally came from what is now Taso country, and the chief Wanga, from whom the tribe takes its name, was descended from one Kusa. Wanga and another chief named Wakabiakala, a Tiriki chief, were neighbours, and lived near where Wombunya's village now is, close to the source of the River Virati. The head wife of Wakabiakala stole bananas from Wanga's plantations, who, finding his bananas disappearing, lay in wait for the thief, and was very surprised when he discovered who it was; her chagrin at being found out was so great that she hanged herself. This made trouble between Wanga and Wakabiakala, and the latter used very insulting language to Wanga and accused him of being the cause of his wife's death. Wanga, who appears to have possessed a very sensitive disposition, took all this to heart, and decided to go away secretly.

He did so, and came to the village of Manga (a hill about four miles south of Mumias Station), where Muima, the chief of the Awa-Manga, lived; he posed as a poor wanderer with a maimed arm, which he carefully kept under his skin cloak; he did this because on his right arm he wore a massive brass bracelet, his insignia of chieftainship. He was received in a friendly manner, and he set himself to work to sweep out the cattle kraal with one hand, and they gave him his food and a hut to sleep in. But Muima's wife was very anxious to know what was the matter with his maimed hand, so she bored a hole through the wall of his hut; peering through this, she espied him washing both hands and noticed the brass armlet. She at once ran off to her husband, and told him that the visitor must be a chief. He poo-pooed the idea, but she promised to prove her statement, and early next morning took some porridge and water to Wanga's hut, and then brought her husband to the back of the hut, and made him peep through the hole she had bored, when he saw Wanga eating, using both hands, and also saw the armlet. When Wanga came out, Muima taxed him with his curious behaviour, and insisted on knowing who he was. Wanga told his story, and Muima agreed to allow him to remain, and sacrificing a goat, put a strip of the skin on each of their wrists, which is a sign of friendship.

About a week after, a number of Wanga's people, who had been searching for their chief, arrived at the village and besought him to return, but he refused, and Muima gave Wanga an ox to make a feast for his people. Many of Wanga's people followed their chief, and he built a big village, called Shikulu, near the River Lusimo, where he died. This is how the Awa-Wanga became established in the vicinity of Mumias. The country around Mumias was all wooded in those

(73) days, and abounded with game which the people used to hunt, and, I suppose, gradually exterminated.

After Wangu, came several chiefs of whom but little is known, and then came a big chief named Netia. Netia's principal brother was named Kiteji, and the two brothers had a serious quarrel, being jealous of one another, and Netia drove his brother out of the Wangu settlement; Kiteji crossed the River Lumino, and commenced to build at Rakho, a village in a banana grove, about half a mile west of Mumias Station. Netia heard of this, followed him, and warned him not to build so near; but, unfortunately, that very day the Wa-Kwavi (Mamoi) came in from the east on a raid, and slew nearly all of Kiteji's warriors, surprising them as they were scattered about in the woods, cutting poles wherewith to build their new village. Now most of the Kiteji's men being killed, Netia at once saw that there was no longer any need to be afraid of his brother and look upon him as a rival, so he seized this opportunity to make friends with him, and give him a site for his village near Rakho, he himself settling on that site, and after this they lived peacefully as neighbours.

Later on, Netia made peace with the Wa-Kwavi, and they used to come to his village to drink beer; but he could not tolerate their filthy habits, and complained of their misbehaving in his hut during a beer drinking. One day he was so annoyed that he took out twenty, and strangled them all. This incident greatly incensed the Wa-Kwavi, and they promptly declared war. An impi arrived to attack his village, and when he saw them all drawn up for the attack, he took ten picked men, charged down upon the enemy, and he and his men were soon all speared.

Netia being dead, the Wa-Kwavi then agreed that his son Sundwa should reign in his stead, and hostilities ceased. Sundwa was a very good chief, and kept peace with all the surrounding tribes; he obtained great influence over them, even over the Wa-Kwavi, and they listened to his judgments. He had one hundred sons, but he would not see any of them, and issued a decree that they were all to keep out of his sight. It is said that the reason of this was that he was afraid that one of them would make a conspiracy with one of his wives to kill him. (It is possible that this may be a recrudescence of the common belief in the many myths relating to the murder of parents by their children.)

Sundwa was an immense man, and late in life he was so stout that he was unable to walk, and had to be carried in and out of his house. His appearance was very fierce, and his eyes were as red as blood. His eldest son was Kweho, and they had a quarrel because Kweho had looted about one hundred head of cattle from a neighbour named Vitonja, and refused to return them. Sundwa sent for Vitonja, and told him to bring cattle ropes equivalent to the number of cattle he had lost. Vitonja did so, and Sundwa out of his own herds gave him cattle equivalent to those raided. Kweho left the family settlement, and built the village of Lumino about three-quarters of a mile south of Mumias Station, which was lately used by us as a transport depot. After

this incident, Sundwa would not have any dealings with Kwehu, and appointed another son named Mkoya to succeed him, and eventually died. 173

When his father was dead, Kwehu made an attempt to crush Mkoya, but he was defeated and went to live at the village called Kimuri, about one and a half miles east of Mumias Station, on the road to Kabras.

After some years of desultory fighting, Kwehu made overtures to Mkoya and invited him to his village to make peace; Mkoya went, and Kwehu made a big feast. It is said that he put poison in Mkoya's food, for he returned home and died five days after, and his son Sundu reigned in his stead. Kwehu then sent word to Sundu and said:—"Your father is dead and I am his eldest brother. Collect his cattle and riches, and bring them to me," but Sundu replied, "If I came, I should expect to share the fate of my father and die at your hands. Therefore I will not come, but declare myself chief of the Wanga."

Many people left Kwehu to follow Sundu, and he became a great chief; and thus it was that the Wanga tribe became divided into two halves.

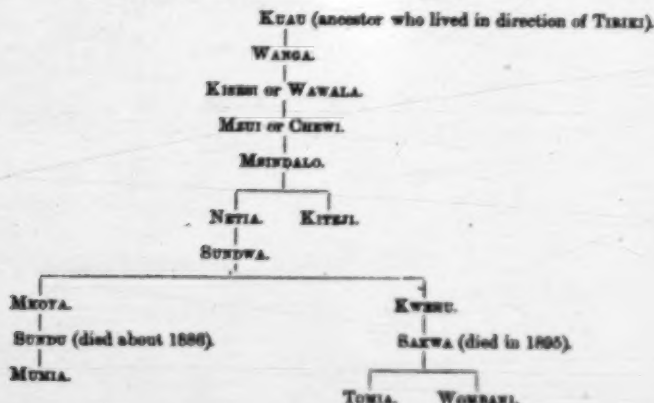
At one time the Kabras, Ketosh, and Kusia tribes made a great coalition to break the power of Kwehu, because they feared his ambitious nature and were afraid that he would eventually crush them one by one. A great war party assembled to attack his principal village Kimuri, and when Kwehu saw the army approaching, he went into one of his huts and brought out sheaf upon sheaf of arrows, more than could be counted, which he had been quietly collecting and having made for years past in anticipation of a big fight. The enemy attempted to storm the village, but the arrows of Kwehu's men rained so thickly that they could not withstand them, and broke. Sundu hearing of the great fight, collected his men, rallied forth to help Kwehu, and completed the defeat; for he argued that if Kwehu was defeated, the enemy would then march on to attack him. A chief named Wakholo of Kagenyi, a tribe down the river Nzoia, west of Mumias, came to assist Kwehu, and they slew many of the Kabras-Ketosh allies. The fighting went on, at intervals, for some years, and there can be seen at Kimuri to this day a rock with a hollow in it which was made by the beating of his fist; it was his custom to sit and beat this stone with his fist to give emphasis to his judgments or orders. He had a tremendous voice, and could make himself heard from Kimuri to Ikho (Sundu's village; a distance of over two miles).

There was a terrible famine in Kwehu's time; but he had laid in enormous stores of grain, having sent round far and wide before the famine to say that he wished to buy grain, to pay for which he frequently would slaughter as many as one hundred oxen in one day and buy grain with the meat. When the famine came, he would not allow his people to kill their cattle for food, but invited them in turn to his village, and fed them till the time of scarcity was past. He ate alone in his house, and it was the duty of one of his wives to keep watch at the door; he fed with both hands, and any that fell he let lie, and after the meal, the fragments

* By local law and custom, if a man dies, the eldest brother is heir to the wives and most of the property of the deceased.

173 would be as much as two boys could carry away. If the woman who was on guard allowed anyone to enter and see him eat, he would kill her with a club. He was an enormous man, much bigger than any other man in the country. He and his father Sundwa were of a size. He died of extreme old age. Sundu was chief when Joseph Thomson visited Kavirondo in 1884.

GENEALOGY OF THE CHIEFS OF THE AWA-WANGA.



173 We have here a matter of fact account of the history of one of the sections of
 301 the Bantu race which stretches back probably to between 200 and 300 years; this
 643 account, which we may reasonably believe to be fairly accurate, does not contain
 any allusion to the southern invasion of the Nilotic race, so we may perhaps
 venture to assume that that incursion occurred previous to the date at which this
 record commences. There is one curious point worthy of notice, namely, that in
 Wanga's time the brass bracelet was evidently the recognized and wide-spread
 symbol of chieftainship, and thus may be taken as dating back some distance
 before Wanga's time; one is at once prompted to inquire whence these brass
 bracelets can have come, especially as the metals forming the alloy are not known
 to occur anywhere in this region, and as the Arab traders only reached the lake
 region some sixty years ago. In Uganda too, it is said that brass and copper
 ornaments and weapons were in ancient times a monopoly of royalty, and, even up
 to quite recently, copper spears were considered part of the royal insignia. Where
 this brass and copper was originally derived from is unfortunately a mystery.
 Communication with the east coast only commenced comparatively recently, so
 that eliminates one source. It is possible that these metals may have been
 brought up the Nile valley from Egypt, or into Uganda by the ancient Hamitic
 invaders, and, in course of time, found their way across the lake; or they may
 have worked northwards from Katanga, where considerable deposits of copper are
 to be found.

FOLKLORE AMONG THE AMA-WANGA.

Their love of animal folklore is a well-known characteristic of the Bantu race throughout Africa from Zululand to Uganda, but the following examples, collected from the Awa-Wanga of Mumias, are, I believe, the first ones recorded from Kavirondo. They are simpler and shorter than similar stories from Uganda. The general type of story is usually the meeting of a savage animal with a harmless one, and the eventual triumph of the harmless animal by some simple trick. These stories are told in the evening, when the members of the village congregate and gossip after their meal is finished; one will start and tell a story, and then another will tell one, and so one; they try to outvie one another by striving to see who can recount the greatest number; the children sit round, and, as the same stories are heard over and over again on different occasions, they become firmly imprinted on their memories, and are thus perpetuated from generation to generation.

As far as I can discover, neither the Nilotic Ja-Luo nor the Nandi people possess any such lore.

The Fable of the Leopard and Hyæna.

The leopard and the hyæna met over a kill belonging to the leopard, and the leopard reviled the hyæna and said, "I kill meat and you come and try to eat it"; and the leopard gave the hyæna a kick. This made the hyæna angry and he snapped at the leopard's leg and bit it off, and the leopard died from the effects of the bite. But before he died, he gathered his children together and said unto them, "Beware of the hyæna, and when you kill an animal, take the meat up into a tree where the hyæna cannot get it." This is the custom of the leopard to this day.

The young leopards remembered the words of their father, and some time after one of them was eating some meat up in a tree and the hyæna came by and waited at the foot of the tree. The young leopard was much afraid; so he bit off a small bone and dropped it to the hyæna, who snapped it up, and he said, "You killed my father, and now you come here and want to take my meat and kill me, but I will give you only bones"; and he thereupon threw down a big bone, the hyæna snatched at it and ran off a short distance, and as the hyæna was worrying the bone, the leopard quickly slipped down the tree, gave a big jump, and made off into the bush.

The Story of the Rat and the Cat.

A cat found a rat in a river, and it was like to drown, and the rat called out, "Pick me out of the water or I shall die," and the cat said, "Very well, what will you give me?" and the rat replied, "I have nothing to give you, but when I am out of the water, you can eat me as your recompense." The cat agreed, and

¹ The leopard has a habit of placing its kill high up in the fork of a tree.

539 helped him out of the water, and then said, "Well, now what about the bargain?" and the rat looked round, and espying a little hole between two rocks, he replied, "Wait a little till I am dry; I do not want to be eaten while I am still wet." And the unsuspecting cat agreed, and gave him time for his coat to dry. Then, waiting his opportunity, the rat made for the hole and slipped into it. The cat was exceeding wroth, and shouted down the hole, "You have cheated me this time, but if I meet you again, I will catch you and eat you." And this is the reason why the cat is the great enemy of the rat to this day, and is always hunting it.

The Story of the Man and the Foolish Woman.

The man said, "Go and cut the *wimbi* (eleusine grain) which is in a certain field," and the woman refused, and said, "It is not worth while cutting it, it is so short and bad," and went off to another field where the *wimbi* was good, and came back and stored it in the village. Nevertheless, while she was away, the man went secretly and cut the inferior *wimbi* and stored it in a hidden granary. After a time a famine came into the land, and all the woman's store of good grain was finished, and she became very hungry, and cried out to the man for food. He took her away with him to the place where his hidden granary was, and told her she must do as he ordered; he thereupon fastened a big stone to each of her legs with strips of goat-skin, and then said, "Climb up into that granary, the stones are 'medicine'"; and the woman climbed up into the granary with great trouble, for the weight of the stones and the hide ropes hurt her legs very greatly, but she eventually accomplished the task and got the *wimbi*. When she had got the grain she was very angry with the man, and said, "What foolishness is this plan of yours to make me hurt myself like this?" And he said, "When I told you to cut the poor grain, you refused, and laughed me to scorn, but now you are hungry, and have had much trouble to reach it, you are glad of it, and will in future remember my words, and will not again despise the grain, even if it is not of the best."

The Story of the Buffalo and the Lion.

A lion, out hunting one day, chanced to find a buffalo, which he pursued, and sprang on to its back and seized it. The buffalo then said to the lion, "You have caught me, but wait a moment, I will not struggle, but lie down and die quietly." At the same time as he said this, he had his eye on a tree close by, which had fallen over and left a space under its trunk. The lion was still hanging on to his back, and he moved on quietly until he and the lion were under the tree-trunk, and then he raised himself with all his might, and crushed the lion to death between his back and the tree. Thus was the lion outwitted by the buffalo.

The Story of the Kite and the Mole.

The kite was poised in the air over some young moles who were playing about, and was on the point of swooping down to seize one, but their mother, happening to

come out, saw the danger, and cried out, "Stay, I will give you one of my young ones, but let me pick the one I am least fond of." The kite paused, and just at that moment, the mole picked up some earth and threw it into the kite's eyes, and before he had cleared the earth out of his eyes, the moles had all burrowed under ground and disappeared. 539

The Story of the Guinea Fowl and the Domestic Chicken.

The chicken and the guinea fowl were related to one another, and both were domesticated animals, but the guinea fowl preferred the bush. One day they met and the fowl said, "Come back with me and live in the village. It is better than living in the bush"; but the guinea fowl said, "No, I will not go and live in the village, for I have often seen men catch and kill fowls; it is a bad place, and I will never go near a village again, but live in the woods, and if you are wise, you will come with me," but the fowl could not make up her mind to leave, so made excuses and went back to the village.

The Ant-bear (Aard Vaark) and the Hyæna.

The ant-bear was digging a hole one night, when the hyæna came along. He had never seen an ant-bear before, and he tried to seize it; but the ant-bear turned over very quickly on to its back, and scratched the hyæna so severely with its long claws that the hyæna died there from his wounds. And even to this day a hyæna never attacks an ant-bear.

The Fight of the Hippopotamus and the Elephant.

Many years ago, in the time of the chief Kwehu, an elephant chanced to find a hippopotamus at a salt lick close to the River Nzoia, some little distance below where Mumias Station now stands. The two animals fell out, and the elephant slapped the hippopotamus with his trunk. Thereupon the hippopotamus got angry and bit the elephant in the leg and the two beasts then fought; but the elephant eventually drove its tusks through the hippopotamus. Both the animals were found dead next morning, and the place is called Chikonesi to this day.

GHOSTS.

The Bantu Ithako people in Kavirondo have a curious belief in ghosts. It occasionally happens that a man or woman who dies troubles the surviving relations after death. A near relation of the deceased, the wife or husband or sister, as the case may be, dreams of the departed night after night, for some weeks after death, wakes up in terror, goes and looks out of the hut, and finds the ghost of the deceased sitting near the door of the hut; or it often happens that the ghost is seen sitting on the children's playing-ground close to the village where the deceased was wont to play when a child. The ghosts are always much bigger than life-size. 775

It is then necessary to take measures at once to put a stop to these sleep-disturbing visits, and the grave is opened by one of the near relations of the deceased, 775 766

775 generally a brother, and the corpse in such a case is invariably found to be quite
766 undecomposed and white. It is then taken up and burnt, and the ashes carefully
reinterred. This procedure lays the ghost.

775 The person, however, who has cremated the corpse has, after this, an inevitable
761 malign influence over the children of the deceased, and if one of the children, out
754 of ignorance or by mischance, eats with the person who carried out the cremation,
it will die before nightfall, unless a medicine man is at hand to quickly administer
a potion to counteract the malignant influence. Certain medicine men can, however,
render a child immune to this risk, but it is said to be a matter of great difficulty.
Part of the formula consists in killing a sheep and rubbing the child all over the
body with the fresh fat.

775 Among the Awa-wanga, if a man comes to steal cattle at night and is killed
766 during the attempt, next day they build a pile of firewood and cremate the corpse.
Otherwise, his ghost or spirit will trouble the village and bring sickness to it.

[828] These two customs indicate quite a highly developed belief in spirits, in some
aspects almost European. The cremation of the corpse and the consequent extinc-
tion of the spirit, appeared to me as quite a startling revelation of their ideas of
psychology.

Again, among the Bantu Kavirondo round Mumias, if a child dies and the
mother does not bear again, the bones of the infant are dug up, wrapped in banana
leaves, and thrown into the bush; it would appear that the spirit of the child is
believed to be exercising a baneful influence on the mother and the digging up of
the bones is thought to extinguish the spirit. Probably it is considered that, in the
case of a child, such a drastic measure as cremation is not necessary.

776 Another example of the somewhat high development of the belief in spirits
among the Bantu Kavirondo occurs at Nyala, which is on the lake shore near the
mouth of the River Nzoia. Rising from the lake, a few miles from the Nyala shore,
is a small precipitous granite island called Sumba, and if a European suggests a
visit, excuses of various kinds immediately crop up: the canoes are found to be out
of repair, the canoe men are afraid to go, and so on; the reason for this being that
it is believed that this island is the stronghold of a race of dwarfish elves, which
they hold in great awe, and which, if beheld, kill the beholder. They are afraid
that if they took a traveller there he might do something—perhaps fire a gun—to
irritate these powerful little beings, and cause them to vent their wrath on the
unfortunate canoe-men who had conveyed him thither.

776 These elves are called "sumba," and are invisible to the ordinary mortal, unless
761 they choose otherwise and reveal themselves; for, occasionally, a Nyala native has
been known, with great temerity, to boast that he disbelieves their existence, and
declare that he will go to the island and invoke them to appear. He does so, and
it sometimes happens that they do reveal themselves to him, and he is privileged
to eat and drink with them: but before returning, he is solemnly warned that his
life will only be spared upon the condition that he observes absolute secrecy with
regard to the occurrence; he of course promises, but after a few years he will one

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day, probably while drinking beer with his fellows, forget his oath, and brag about his visit. From that moment he is doomed, and the morning finds him a corpse.

The *sumba* are evidently looked upon as rather malicious in their influence, for the natives are very careful to propitiate them by offerings, if any untoward circumstances happens; for instance, when the fishing fails, the chiefs send a present of cattle to the island. And from time to time, the people take cooking pots and tobacco pipes, and leave them for their use. If a man has ill luck with his children and several die, he takes a present of goats to the island and some native beer. Not less than a couple of goats should be taken; one is sacrificed upon arriving, and one is left there. There are said to be about fifteen people living on the island. It is perhaps assuming too much to call them the priests of the *sumba*, but, in a measure, they may be considered as such, for although they deny that they have ever seen the elves, yet they are supposed to have an intimate knowledge of the cult, and it is their duty to herd the goats, etc., which are brought as offerings. The island being quite small, any cattle which have been brought as offertories to the *sumba* are transferred to the mainland and berded with the cattle of the tribesmen; but they are all known, and never sold or killed. Even if a neighbouring tribe made war, these cattle would never be carried off as booty, but would be regarded as sacred. [778]

Although there are scores of islands up and down the east coast of the lake, no other instance of this fairy worship has been met with; but the people of Lusunga Island have rather a curious legend, which is worthy of record. To the north-west of Lusunga there is a curious rock which was discovered in 1877 by Stanley, and called Bridge Island. It consists of two granite monoliths, joined at the top, with a space underneath through which a canoe could pass, but for the presence of a rocky bar which blocks the passage. 776
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In Lusunga there are two clans, the *Wa-Nyama* and the *Wa-Warc*, and the story goes that once upon a time, a bull from the herd of each clan met, and had battle royal; they fought and fought until they were both driven into the lake, where they were suddenly transformed into two rocks, which are the two halves of Bridge Island, and the island is to this day called *Wa-Nyama kwa Wa-Warc*. Once a year, the representatives of the two clans put forth in canoes on a certain day, and each party kills an ox on their own half of the island, eats the meat, and drinks beer there, and then returns home.

OMENS.¹787
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Among the *Awa-Wanga* sneezing is supposed to be a bad omen, and if a man sneezes when about to start on a journey, he puts it off for that day.

If a person plans to visit a friend who is said to be sick unto death, and if a sneezing fit comes on before he starts, then he knows that his friend will certainly recover from his illness.

¹ For a number of examples of omens among the two Kavirondo and the Nandi races, see "Eastern Uganda," pp. 22, 32, and 41.

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B
171 The prejudice against sneezing also appears to crop up among the Kwavi or
827 Guasangishu people, and it is said that in the old days, if when they were out on a
foray for cattle, an *elmoran* (warrior) who sneezed *en route* was not spared, he was
looked upon as a kind of Jonah, who would bring ill luck to the raid.

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787 Although the Nandi love their cattle more than anything on earth, yet there
are cases when their dread of the malignant supernatural overpowers this affection;
for instance, if one of their cattle is noticed to protrude its tongue to an excessive
distance, or if a cow, as it is driven along, gets its tail twisted round a sapling by
the road side, they are killed, for both of these incidents are believed to be portents
of great impending evil which can only be averted by the death of the animal.

ANCESTOR WORSHIP.

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778 In Southern Ketosh, about twelve miles north-east of Mumias Station, there
769 is a remarkably shaped hill called Sangaro, which stands out several hundred feet
above the surrounding country; its general outline is conical, but it is surmounted
by two enormous natural monoliths of granite, of rectangular shape, standing
parallel to each other, with a space of a few feet between the two. This hill is a
sacred place with the Ketosh people, and they resort there from time to time
and sacrifice fowls, goats, &c. They will tell you it is the place of the *Masambwa*
or *Muzimo*.

B
[824] Now in every Ketosh village, it will be noticed that on a spot in front of the
hut of the owner of the village there are four stones planted in the form of a
square (the square is about three feet across, and the stones do not usually
protrude from the ground more than eight or nine inches), and in the centre of
the square is planted a small tree of the wild fig family known to the Swahilis as
mlendege or (in Kavirondo) *Mrumba*, because the birds devour the fruit with great
avidity. This constitutes a kind of village altar, and if any animal is slaughtered
in the village, a little of the blood is sprinkled on the stones. The stones are
all supposed to have been brought originally by ancestors of the present owners
from Sangaro Hill. When a village is moved, the head of the village moves his
altar stones to the new site, and plants a fresh tree amongst them; and in the
many deserted villages the position of the chief's house can generally be identified
by the wild fig tree.

B
[824] Among the Awa-wanga, the same custom holds, but three stones constitute
the altar and the tree is always what is called an *Mtaracanda* or *Siala*, a fine
tree, probably one of the Bignonia family, with a large yellow flower, the foliage
of which closely resembles the ash. These stones have been handed down from
father to son for so many generations that no legend is extant as to their origin.

As an example of the importance which they attach to their possession, it
is said that it sometimes happens that a Mu-Wanga has stolen a cow from a
native of Marama or Kisa, and if the owner could not induce the chief of the
Awa-wanga to make the thief return the cow, he would go by night and carry
off one of the *Muzimo* stones from the chief's village and hide it away: great

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excitement would then ensue and stupendous efforts would be made to recover the cow, which rarely failed to be returned to the owner before nightfall in order to redeem the sacred stone.

The Ja-Luo do not erect altars to the spirits of their ancestors like the Bantu Kavirondo, but for all that they believe in the influence of the spirits of the departed. If a man is stricken by illness, he will make a feast at the door of his hut, and he will take small pieces of meat and throw one to each of the four quarters of the compass; he will then fill his mouth with native beer and squirt a mouthful out on the ground in different directions and finally in a similar way toss out spoonfuls of *mtama* porridge in various directions as propitiatory offerings, at the same time imploring the spirits to take the food and not to worry him.

CHARMS.

Charms are legion among all the Kavirondo, and like other native races (and European, too, for the matter of that), they make no attempt to explain why such and such a charm should produce a certain effect.

The Awa-Tsoso tie a feather from a white chicken on the end of a stick as a charm to keep off hail; the sticks, which are about four feet long, are planted at intervals in the fields of beans and sem-sem; some seem to pin their faith to a wisp of grass which is tied to the stick and placed among the growing crops in the same way. This was only noticed among the Eastern Tsoso people of the Koweri clan, but is probably wide spread.

The Tiriki people suspend a ball of clay by a string which is fastened to a stick, and plant one of these in a field of sweet potatoes or ground nuts to prevent thieving; the ball of clay has one of the yellow fruit of the common wild *Solanum* stuck into it.

The use of this combination of the fruit of the *Solanum* and clay, as a charm for good, seems to be rather widespread, for at the close of the Nandi campaign of 1900 when the chiefs were making overtures for peace, they brought to the Government station a native stool on which was a conical mass of moist red clay which rather reminded one of a child's mud pie; this was studded all over with the yellow *Solanum* fruit, and was said to be great peace medicine.

In some parts of Bantu Kavirondo, an old earthenware cooking pot will often be seen fixed as a finial on the point of one of the natives conical huts. This is a charm to prevent the children becoming cross eyed, for it is said children, when quite babies, are often stricken with a disease of the eyes which leaves a chronic squint; the charm does not render them immune to the disease, but averts the after effects; this belief occurs among many tribes in Bantu Africa, and the same charm is used.

Among charms we may perhaps mention that curious tree the *Ekirikiti* or, as it is called in Kavirondo, the *Murambe* tree (*Erythrina tomentosa*) which is remarkable both for its brilliant red flowers, and from the fact that it bears its leaves and flowers at different seasons.

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 824
 778 The word *Murembe* in Lu-Wanga means peace, and when peace is made between two tribes, the ceremony, if possible, always takes place at the foot of one of these trees, as the tree is a great peace charm, and the dog, which is slaughtered as part of the ceremony, is generally tied by its neck to the tree.

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 751 Among the Awa-wanga, if a man kills a python, it is believed that the snake will return, or possibly that its spirit will return and afflict his children with blindness. Prompt measures must, therefore, be taken to avert this disaster, and he accordingly measures the length of the reptile, and not later than the day following, hoes a path through the grass near his village equal in length to that of the snake, kills a white fowl, then sprinkles its blood in the clearing and also pours a little *mlama* or *wimbi* gruel there too; this acts as a charm to render the python's malignancy futile. Even if a python is seen only, it is considered safe to go through this ceremony. The next child that is borne to the man after killing a python is called *wanawaka* if it is a boy and *newaka* if it is a girl; (*waka* is the Lu-Wanga word for python).

B
 [553] A most extraordinary custom, which holds among the Awa-wanga and may be mentioned under the present heading, is that if a young girl, a virgin, dies, her female relatives, whose duty it is to bury her, artificially deflower the body before burial; this is always done by the forcible insertion of the pointed bulb of spathe which cover the immature flowers at the lower end of a growing bunch of bananas. If this is omitted, it is believed that the sisters of the deceased will not be found to be virgins on their marriage; this would be considered somewhat of a disgrace.

B
 171 It will be remembered that in Mr. Roscoe's account of the Baganda customs, the flower of the plantain or banana plays a certain part in the ritual which is gone through upon the birth of twins, and is there, I believe, used as a symbol of fruitfulness or plenty; possibly a similar idea may, in the past, have had some connection with its employment in the instance now described.

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 824 There are two curious customs, in which the thorn of the acacia plays a part, which may, perhaps, be mentioned under the heading of charms. Among the Ja-Luo when a person dies, for days, perhaps months after, the whole village wails with great fervour, and at stated intervals according to the conventions laid down for the case. If, however, a barren woman dies, the people of the village at once commence to wail in the usual way, and the brothers and sisters of the deceased proceed as quickly as possible to the village where the death occurred. The first blood-relation of the deceased who arrives on the scene takes a sharp acacia thorn, sticks it into the sole of the foot of the corpse and breaks it off; immediately this is done all wailing ceases at once, nor is it renewed as in the case of an ordinary death. The origin and the object of this strange custom appears to have been entirely lost.

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 824 Among the Nandi, when a raiding party is being arranged, the *chmoran* (warriors) proceed to a *laibon*, or medicine man, an ox is killed and the *laibon*,

from an examination of the entrails, delivers an augury on the success or otherwise of the expedition. Among his utterances he may remark that some will be wounded with arrows, and, upon hearing this, each *moraa* proceeds to the nearest acacia tree and plucks a green thorn, and if he is possessor of a shield, he sticks the thorn in the wooden midrib of his shield and breaks it off, leaving the point of the thorn in the shield, and carries it into action with him; if he has no shield, he breaks off the thorn in the hair on his forehead; this is believed to be a most potent charm against arrow wounds.

Among the Nandi too, there is a curious custom which is performed by a married woman, when she discovers she is first pregnant.

She collects from the unmarried girls, who are her near neighbours, pieces of their dress, strings them together and sews them on to the lower edge of her own robe, which is a semi-tanned ox-hide. The unmarried girls in Nandi wear a small skin apron from which depends a number of leather strips or tassels; from one, the woman will borrow a single tassel, from another, a tassel, and perhaps from another girl, who has more than one dress, she will borrow the apron complete. She wears these until after the child is born as a charm to ensure her pregnancy taking its normal course, and then returns the borrowed articles, at the same time inviting all the lenders to a feast.

A sprig of a certain herb is often worn by the Nandi in a hole pierced in the upper lobe of the ear as a charm to avert evil.

The Ja-Luo, in fact all the Kavirondo people, wear numerous small charms suspended by string round the neck. I had often wondered what all these odds and ends represented, so I induced one of the principal chiefs, named Ugada, in a confidential moment to enumerate them and tell me their origin. They were:—

1. Iron arrow points, which were given him the day he was named.
2. A small strip of thin iron sheet with three holes punched in it (fig. 1).

This signifies the name of his grandmother Thako, who bequeathed it to her daughter, with instructions, should she have a son, to call him Thako. (Thako is Ugada's second name.) This may point to some old survival of a time when men traced their ancestry through the female line. This, however, would hardly seem to be borne out by an examination of Ugada's genealogical tree which only takes account of the male line of descent.



FIG. 1.

3. A transparent crystal of rock crystal or quartz, said to have been picked up in the lake, as the rock around Kisumu is blackish basalt. If the story is true, it was probably dropped by some ancient resident in, or some visitor to, the locality. It is secured in a neat little leather cup shrunk on to the base of the crystal (Fig. 2).



FIG. 2.

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4. An irregular piece of very hard yellowish stone which was worn by his father Otiendi; it has a hole bored through it, and an iron ring inserted (Fig. 3).
5. About half-a-dozen of the Nya-Luo ancient beads, the yellow variety.
6. A piece of goat-horn, worn as medicine to prevent chest complaints.
7. The dried beak of a chicken, which is also worn as medicine for sickness; a medicine man told him to wear it.
8. The upper portion of a large marine shell of the type shown in Fig. 4. The lower portion is cut away, and nothing but the helix at the top of the shell remains (Fig. 5). This ornament is very common among the Wanyamwezi, and probably worked its way from the south. It belonged to Uganda's father Otiendi, and is said to have come originally from Ogalo, chief of Kanyamwa on the south side of the bay.
9. Around the left wrist was a stout cord through the strands of which were inserted four small pieces of stick (Fig. 6). The sticks are called *omeni* and are worn to prevent the wearer taking harm if one of his children touches him; why, was not stated.
10. A heavy brass bracelet worn on the right wrist; this was said to be very old, and to come from Aiyimbo, in the direction of Uganda. It belonged first to his brother Obiero.
11. A tiny square bag of skin, contents unknown, said to contain medicine for rheumatism, from which the old man suffers.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.

TOTEMS.

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Some efforts have been made to elucidate some facts with regard to the presence of a belief in totemism among the people, whose manners and customs are now under investigation. Researches upon this point however are attended with great difficulty, as it is not considered a suitable subject of conversation, and one and all are very reticent upon the point. The natives of the Bantu Kavirondo, Nilotic Kavirondo and Nandi groups all have a belief in the totems or *muziro*, but, apparently, no such thing as totem worship exists, nor do the Bantu and Nilotic Kavirondo believe in their descent from the *muziro* or totem, but a Nandi informed me that many of his tribe did believe in their original descent from a totem.

Among the Bantu people each clan appears to have its own particular totem, and this may have given rise to their custom of exogamy, but in Nandi each individual is said to have his own totem irrespective of the clan. Practically the whole of the Nilotic group appear to have the same totems, but, in some parts, there are certain variations from what may be called the standard list of forbidden foods. Thus, although the exogamy which exists among the Nilotic Kavirondo may have originally arisen from totemism, the present survival of the belief has lost its original character.

In all the groups the totems appear to be animals, no example of a vegetable totem has been discovered.

The Bantu group use the word "*Musiro*" to denote the totem and, contrary to the usual belief, the eating of a totem animal is not thought to be followed by death, but only by a severe skin eruption; and if, by any mischance, the meat of the totem is eaten, the evil consequences referred to can be averted by making a medicine "*dawa*," extracted from certain herbs, and this extract is mixed with the fat of a black ox and rubbed all over the body of the patient.

Among the Nilotic Ja Luo the totems are called "*Kwero*," and there is a long list of "*Kwero*" animals which are forbidden as food to both men and women; there is, however, an additional list of food that women must not touch.

Upon no occasion is the rule of the *Kwero* relaxed, but, curiously, the animals on this "*index expurgatorius*" are considered malignant in their influence, and it is thought praiseworthy to kill them. Thus any "*Kwero*" animal can be hunted, with the exception of the crested crane (*Beleairica gibbericeps*), which is, generally speaking, strictly preserved by all the Kavirondo. The Gemi tribe, however, do not consider it wrong to kill and also eat this beautiful bird. The Gemi, Logo, and Sakwa tribes can also eat the wild cat, called by them "*Oywang*." The Ja-Luo often wear the teeth of the leopard and crocodile as ornaments, and the skin of the leopard and wild cat; this is not considered an infringement of the "*Kwero*" law.

Examples of the Totems of the Bantu Family.

Clan or Tribe.	Special Totems.
Kisei clan of Awa Wanga	<i>Imbongo</i> , bushbuck.
Marama and part of Tsoso and Isukha...	<i>Kuru</i> , waterbuck or <i>Ikulu</i> .
Awa-Genya and Awa-Mrashi	<i>Liusi</i> , pigeon.
Awa Shekwi of Nyole	<i>Njofu</i> , elephant.
In Ketosh there are several, according to the clan, but over a large portion the special totem is	<i>Makuyi</i> , a large black and white stork which appears in large flocks about November, it eats locusts.
Tasoni tribe (Ngaki section)	<i>Isunu</i> , reed buck.
Ithako, E. Tsoso, S. Kabras	<i>Imbongo</i> or <i>Ngaue</i> .
Probably the totem most common in Kabras is	<i>Albiakalo</i> , white ants in the flying stage (but cooked). They can be eaten raw, but not when cooked.

The Totems (Kwero) of the Nilotic Group.

	Name in Tho-Loo.		Name in Tho-Loo.
Crocodile...	<i>Nyang.</i>	Nile monitor (lizard)	<i>Ngnech.</i>
Hyena ...	<i>Ndiek.</i>	Python ...	<i>Nyelo.</i>
Leopard ...	<i>Okwach.</i>	Mongoose ...	<i>Gori gori.</i>
Baboon ...	<i>Bim.</i>	Rock hyrax...	<i>Kumnär.</i>
Monkey ...	<i>Ongner (Cercopithecus sp.).</i>	Tortoise ...	<i>Upuku.</i>
Wild cat ...	<i>Ogwang.</i>	Colobus monkey ...	<i>Kuru.</i>
Jackal ...	<i>Buwem.</i>	Wart hog ...	<i>Imbirri.</i>
Vulture ...	<i>Achut-th.</i>	Frog... ..	<i>Ogwan.</i>
Crow ...	<i>Agako.</i>	Crested crane ...	<i>Iwang.</i>
Kite ...	<i>Otenga.</i>	Ground hornbill ...	<i>Arumtich.</i>

[784] The following are in addition "Kwero" or "tabu" to the women:—Fowls, eggs, elephant, hippopotamus, sheep (latter only among Kisumu and Gemi).

The women's "Kwero" are not serious ones, i.e., a breach of the law is not followed by death.

The Totems of the Nandi Group.

	Nandi Name.		Nandi Name.
Hyena ...	<i>Magetiet.</i>	Water tortoise ...	<i>Chebkukuchet.</i>
Jackal ...	<i>Leluot.</i>	Chameleon ...	<i>Nyeretiet.</i>
Kite ...	<i>Chebineret.</i>	Crested crane ...	<i>Kungonyot.</i>
Buzzard ...	<i>Chebkukusiot.</i>	Elephant ...	<i>Beliot.</i>

The elephant, although looked upon as a totem, can be eaten without evil effects.

I omitted to mention above that the Kadimu people, who live on the Lake near the mouth of the River Nzoia, believe that they are descended from the python; these reptiles are looked upon as sacred and annual sacrifices are made upon a hill in Kadimu to the common ancestor. The Kadimu people are a Bantu tribe which has adopted the language of the Nilotic Ja-Luo, and it is thus the only Bantu tribe in the country which looks upon its totem as its ancestor.

Certain snakes, however, are looked upon as sacred animals among some of the Unyamwezi clans and it is highly probable that, as among the Kadimu, this is due to the belief that the snake was their common ancestor. Many Wanyamwezi consider it a deadly sin to kill a snake, and one occasionally meets an individual belonging to one of these clans who is said to be immune from the effects of snake poison.

The totems of the Koromojo people who live north of Mount Elgon, are snakes, frogs, the monitor lizard, the hyena, and the cheetah; they believe they will die

Nandi FL13
Bantu KAVIRONDO FL4

in Kavirondo and Nandi.

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if they eat any of these. If, however, by any mischance, the meat of a "Muziro" animal be eaten, a medicine called *Eyarri*, if taken in time, will save the life of the person. It is made from a tree with very dark leaves called *Emuthi*, the patient is violently purged and, eventually, recovers.

THE KAVIRONDO.

The Rain-maker.

In a previous publication,¹ I have referred to this individual, whose name is *Mgahanya*, and who is chief of the Shekwi clan of the Nyole tribe, and I have for a long time tried to discover the details of the rites he is said to perform in connection with the art; his magical practices are said to be performed in a patch of dense forest, where he keeps a supply of large earthen pots, and also a number of semi-tame snakes, but I am unable to say whether these stories are true.

There is, however, a curious legend extant as to the way in which he acquired his supposed magic powers. On the south side of Kavirondo Gulf, in Kalachonyo country, there occurs a curious natron lake called *Simbi abūr* (*abūr* means a hole or pit) nearly a mile in diameter, and situate about two miles from the shore of the Nyanza. The lake is apparently in the crater of a small extinct volcano, and the story goes that, in former times, a large village stood on what is now the site of the lake. One evening a strange woman came to the village, called at a house, and begged for food, but her aspect was so forbidding that she was driven away; the same thing happened at the next house she called at. She then went on to a third house, where she spoke to a woman and asked her where her husband was. She was informed that he had gone to drink "*tembo*" (beer) at another house in the village, and the woman gave her some food and water. The strange guest then said she had a message to communicate to the husband; the wife showed her the hut where the men were drinking, and she went to the door of the hut, and called out to the husband of the woman who had befriended her, and he left his friends and came outside. She then told the man and his wife to follow her out of the village. They did so, wondering greatly, and, when they were a little way from the village, she threw something back towards it, and there was a tremendous report, the heavens discharged torrents of rain, and, when day broke, the village was found to be submerged, and the lake covered the site.

The witch then crossed over mysteriously to the north side of Kavirondo Gulf, and was found sitting at the roadside by a man named Kayenga, who lived in the Maragolia Hills. Taking pity on her, he invited her to his village, where she stayed some time. Kayenga thought he would marry her, although he already had one wife. But the witch had an unfortunate peculiarity; if she raised her eyebrows, her eyes emitted sparks of fire. The uncanniness of this scared Kayenga's wife, and she set to work to make life unpleasant for the visitor, constantly reviling her for a witch, and eventually she annoyed her so

¹ *Loc. cit.*, p. 30.

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that she left and went on to the Shekwi people in Nyole, where the great grandfather of Mghanya married her, and she taught him all the secrets of the art of rain-making. The following is the genealogy of the family of rain-making chiefs:—

Agine or Ashue (married the witch).

└
Luchiri.

└
Namonwa.

└
Mghanya.

The Cult of the "MKIA."

As is well known, the dress of the female sex in Kavirondo is probably the most scanty in the world. Such as it is, perhaps its most distinctive feature is the tail, or "*mkia*," as it is termed by the Swahilia. This is common to both the Nilotic and Bantu races; among the former its name is "*chiemo*," and among the latter "*litoya*." The tail is made of fibre, usually obtained from an aloe called "*tuoro*." Among the Nilotic tribes it is stiff, and fairly short, rather like a bottle-brush, from six to eight inches in length. It is usually ornamented at the top by a few small white beads, or half-a-dozen cowries, and is of the natural colour of the fibre. Among the Bantu Kavirondo it is much thinner, and is, moreover, about twelve inches in length, dyed black, and very pliant.

Finding this peculiar attire among two such different races, one cannot help thinking that it was invented by one and copied by the other, and, if anything, I incline to the view that it was introduced by the Ja-Luo, and copied by the Bantu tribes. The Lar people to the west of Lake Albert, who are very closely allied, both in speech and name, to the Ja-Luo, wear it. The Wamia people on the west side of Elgon, who are also of Nilotic extraction, wear a more elaborate and highly developed form, while many of the women belonging to tribes in the Nile Valley wear a kilt of numerous narrow strips of leather, which, one would imagine, might be fined down to the tail behind, and to the little fringe, often worn in front.

There is an interesting ceremonial connected with this article of dress.

The "*mkia*" is the special mark of the married woman; if, however, a young girl is going on a visit to another village, she can wear one on her journey, but must take it off directly she reaches her destination, and not don it again till she leaves. This is done as a sort of artificial protective mimicry; by wearing the tail she is taken for a married woman, and is not likely to be molested by anyone she may meet on the way.

If a woman who has borne a child runs out of her house in a hurry—say, because she has been beaten—and goes into another house without the tail, the house she enters is considered unclean, and the husband has to give a goat, which

is killed on the doorstep of that house, before it is considered to be purified; the meat is divided between the aggressor and the owner of the house.

A woman is not entitled to don the tail immediately after marriage, but has to wait a month or two, the husband then presents her with a goat wherewith to purchase this important part of her trousseau.

Among the Bantu tribes, married women generally wear a small black fringe of fibre in front, but the Ja-Luo married women very rarely wear anything in front, the requirements of decency are, in their opinion, quite fulfilled if they have the tail. Ja-Luo girls, in their villages, are quite nude, but when they go to market, or to a dance, they wear, for ornament, a small fringe of various coloured beads strung on fibre. The Bantu women consider that the Ja-Luo tail is not at all a decent covering, and often jeer at them on this account. The chief Mumia thought that the tail might have originally been imitative of the tail of a cow. The Bantu Kavirondo have a superstition that, if a woman wears cloth round her loins she will not bear children.

THE "MIKA" OPERATION UPON GIRLS AMONG THE GUASANGISHU AND NANDI.

Ceremonies attending the Operation on "Ndilos" or young Unmarried Girls.

The ceremony among the Guasangishu always takes place about the time of the full moon, and is generally performed at sunrise. The proceedings commence the night before by a dance, and the young woman's head is shaved and oiled. At dawn, the old women decorate the young women with their iron necklaces, beads, and other ornaments. The young *dmoran* ("fighting men") of the neighbourhood come along, and the young woman kneels down, while each *dmoran* makes her a speech, and hands her his club and leg bells. The speech is to the effect that she has been brought up among them, fed and protected by them, and has slept with them, and that she is to bear the operation without a sound; if she cries out she will be disgraced among women, and must leave the settlement, but in order that she may not leave them empty-handed, she can take the clubs, etc., given by the *dmoran*, as a symbol that she will not start life empty-handed.

The people then proceed in a cluster to the scene of the operation, while the mother of the girl wails. The girl is then laid out on a skin, and the people stand round in a circle. An old woman sprinkles the *pudenda* with powdered wood ashes, and taking a small curved knife with a blade about 1½ inches long (Fig. 7) excises the *labia* and *clitoris*. Milk is then poured over the wound, and the old women run round, all crying out; this is done to drown any groan or cry she may unavoidably make. The girl stands up, and shakes a bunch of iron leg bells, and she is then wrapped in a skin, and taken away to her hut. During the operation, the girl is held in a reclining position, her head and shoulders resting in the lap of one old woman, while two other women hold each knee. Young and old of both sexes are allowed to be present at the ceremony.



FIG. 7.

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 Among the Nandi the ceremony is very similar. They dance all night, and shave the head of the girl; in the early morning, the father and brother anoint her head with butter, and the girl, and the women present, are adorned with grass necklaces hanging down to the waist. Only married women are allowed to witness the operation, the males retire after the anointing operation. The actual proceedings commence by the *dmoruss* presenting knobkerries to her, as among the Guasangishu. The women then crowd round in a circle to prevent anyone seeing the operation; the girl reclines on the ground in the same position as among the Guasangishu, but not on a skin. No medicine is sprinkled on the part before the operation, the same shaped knife is used, only the *clitoris* is excised, nothing is put on after the operation. The girl stands up, and shakes bells after it is over. The girl's bead-spangled kilt is then taken away, and the skin worn by an old woman is given to her. She is then taken away and is not allowed to look at a man until quite well again. She is supposed to cover her face up, and every day she plasters her face and breast with red earth; within a day or two following the operation, the medicine women build two or three miniature huts of grass, plastered with cow-dung, about three feet in height, shaped like steeples, with a little door closed by a lattice-work of sticks; they are filled with the yellow fruit of the wild *solanum* and no one is allowed to touch or destroy them.

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 One of these huts is supposed to represent the man's hut—the future husband—and one the woman's; the woman's hut is an inch or two less in height than the man's. Every evening, the young girl has to go and stand close to these huts while she and her friends sing. At the close of the song, the girls who have been operated upon, spit in their hands, and go away. The girl is not allowed either to cook food or to handle it, but it is brought to her, and the native porridge is eaten with a wooden stick. During the time she is convalescent, she is supposed to have as much food as she can eat. The recovery is generally complete in a month, when the old woman takes the girl to the water, and shaves and anoints her head and washes her; she is then entitled to wear the large brass earrings of the older women, and is eligible for marriage. The old skin cloak she has worn during convalescence is taken away and replaced by a new one, and she is ornamented with beads and wire, etc. If she becomes a widow, she no longer wears the beads and wire of a married woman. If a woman becomes enceinte before this operation is performed, the child is killed.

NAMING OF CHILDREN.

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Awa-Wanga.—About a month after a child is born, it will be taken ill, and become very fretful; this is a sign that the time has come to name it, and the father goes to consult a medicine man who dictates the child's name.

The father then takes a live quail, breaks its wings and legs, bores a hole through its beak, and fastens the bird to the neck of the child by a string; he also ties one cowrie and one bead (the kind known as "*kiketi*") round the right wrist

of the baby, if a boy, and round its left wrist, if a girl. Next morning, the body and head of the quail are cut off, leaving the lower half of the beak of the bird suspended by the string round the child's neck; everyone then knows that it has been named.

Names are often suggested by some event happening at the time.

Mumia was born on the day of an attack by the Wamia or Elgumi people, and was thus named Mumia. Formerly, again, when Europeans were great rarities in the county, if a child was born on the day a caravan camped at the village, it would often be named after the leader of it, if he chanced to be well known, thus "Jacksonia," "Martinis," and "Obilos" are very common.

TATTOOING AND TRIBAL MARKS

These rarely appear to have any special significance, but, among the Ja-Luo people, it is thought that a woman will not bear children unless she is tattooed.

All Kisumu girls are tattooed just below the navel (Fig. 8). When, however, a woman first becomes pregnant, more elaborate tattooings are added in front as far up as the breasts, and a belt of markings is carried right round the waist. All the men are not marked, it is quite a matter of choice with them. For instance, the head chief of the Kisumu people is not tattooed.



FIG. 8.

The various tribes of the Ja-Luo have slightly differing tattoo marks.

Among the Ketosh, if a warrior kills an enemy in warfare, on his return he has two rows of round marks tattooed on his right chest and continued upwards over his right shoulder; moreover, upon reaching home, it is considered essential that he should have connection with his wife as soon as convenient; this is believed to prevent the spirit of his dead enemy from haunting and bewitching him.

The Turkana and Suk tattoo rows of spots from the chest over the shoulder, but whether this is significant of the warrior having killed an enemy or not, is not known.

An examination of the Ketosh language affords reasons for believing that there is a strain of Koromojo or Turkana blood among them, and this peculiar tattooing custom may be additional evidence of the affinity.

The Ketosh women have a number of raised dots tattooed on their stomachs and abdomens arranged regularly in chess board fashion. An irritant is rubbed into the cuts to produce weals.

NUMERICAL PROPORTION OF SEXES.

In a previous publication¹ I ventured the opinion that the female sex greatly outnumbered the male. My observation was based upon the prevalence of

¹ The native version of the names Jackson, Martin and Hobley.

² *Loc. cit.*, p. 18

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polygamy, and the deceptive fact that the village headmen and elders generally have large numbers of wives. Though still of opinion that the female sex predominate, their numerical superiority is probably not so great as I thought at first, and having had my attention called from time to time to the large number of unmarried adults in many of the villages, I have collected statistics on the subject.

The summary of these statistics is as follows:—

Nilotic stock	Bantu Kavirondo	{ male	births	...	57½ per cent.
		{ female	"	...	42½ "
	Ja-Luo	{ male	"	...	43 "
		{ female	"	...	58 "
	Nandi	{ male	"	...	48½ "
		{ female	"	...	51½ "

It thus appears that among the Bantu tribes the number of male births is in excess, and among those of Nilotic origin, particularly among the Nilotic Kavirondo, the female births are in excess.

The statistics also show the average number of children in a family among the various races.

				Average Number of Children.
Nilotic stock	Bantu Kavirondo		...	7.75
	Ja-Luo		...	10.6
	Nandi		...	2.6

Of course in times past the wastage of male life was extremely heavy, and in spite of the more peaceful times now prevailing, still is so.

In connection with this subject I may mention that as the country settles, and the male sex obtains a better chance of survival, I am hoping that the custom of marriage by purchase, which entirely prevails in this area, will prove an incentive to the younger male population to turn their attention more to the habit of working steadily for hire, in order to obtain the wherewithal to buy their wives, and I hope I am not too sanguine in making the statement that I fancy signs of this movement are becoming apparent.

in Kaxirade and Nandi.

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NATIVE GAMES.

Gosi Tribe, Jo-Luo.—Statistics.

Names of Women.	Total Number of Children Born.	Surviving Children.		Children who have Died.	
		Male.	Female.	Male.	Female.
1. Uhai ..	9	1	2	1	2
2. Uwar ..	6	1	1	2	2
3. Uayago ..	10	2	0	4	2
4. Wihai ..	11	2	2	2	1
5. Oyoan ..	14	2	0	2	2
6. Uhai ..	9	2	2	1	1
7. Uyai ..	11	4	2	1	1
8. Uyai ..	9	2	2	1	2
9. Oyoan ..	9	2	4	2	1
10. Ohihah ..	10	1	2	2	4
11. Ohih ..	10	2	2	4	0
12. Ohih ..	10	2	2	2	4
Total ..	100	20	22	20	21

Statistics of the Nandi.

Nandi.	Number of Wives.	Children Born.		Surviving Children.	
		Male.	Female.	Male.	Female.
Kaxirade, about 60 years old	4 1st wife .. 2nd .. 3rd .. 4th ..	2 2 0 1	2 2 0 1	2 2 0 1	1 2 0 1
Arab Kihai, about 20 years of age	2 1st wife .. 2nd ..	0 0	1 died in child birth.	0 —	1 —
Arab Kihai, about 20 years	2 1st wife .. 2nd .. 3rd .. 4th ..	2 2 2 0	0 0 2 1	2 2 2 2	0 0 2 1
Arab Kihai, about 20 years	2 1st wife .. 2nd ..	0 0	2 died in child birth.	1 —	1 —
Jayepia, about 60 years	2 1st wife .. 2nd ..	0 0	1 2	0 0	0 2
Total ..	—	12	20	15	16

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BANTU.

Awa-Wave of Lasiaga.—Statistics.

	Number of Children.	Children.	
		Male.	Female.
Woman No. 1	10	8	2
" 2	9	6	3
" 3	4	1	3
" 4	9	4	5
" 5	10	4	6
" 6	8	3	5
" 7	11	6	5
" 8	5	3	2
" 9	6	5	1
" 10	9	6	3
" 11	7	5	2
" 12	7	4	3
" 13	8	6	2
" 14	6	2	4
" 15	1	...	1
Total	110	63	47

Statistics of the Awa-Wangs.

	Number of Children.	Children.	
		Male.	Female.
Woman No. 1	10	3	7
" 2	8	5	3
" 3	6	4	2
" 4	9	3	7
" 5	9	6	3
" 6	7	4	3
" 7	9	5	4
" 8	6	5	1
" 9	12	10	2
Total	76	44	32

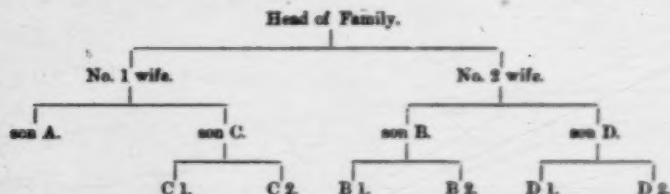
THE ISIRA CUSTOM.

In Sir Harry Johnston's recent work on the Uganda Protectorate, reference has been made to the presence of a vendetta custom among the Kavirondo, in which, if a man is killed, the sons of the deceased endeavour to hunt down the murderer, and if they fail, the sons again carry on the feud.

This custom doubtless accounted for much petty bloodshed in times past. I am glad to say, however, that it is dying out now to a great extent, and one murder no longer leads to a succession of crimes.

The old blood feuds are, however, still recognised, and a man may not eat with a person with whom his branch of the family has a blood feud, or, it is believed, he will surely die within 24 hours.

To make it clear how this curse operates, I append an example in which a man kills his brother by a different mother.



The feud commences by A killing B. After this D will not, nor dare, eat with A or C. In the next generation B 1, B 2 and D 1, D 2 cannot eat with A or C, neither can they eat with C 1 and C 2, although they are only nephews of the murderer, but they belong to that branch of the family through their common mother.

Curiously enough, although this custom is hinged on the female line, it only applies to the males of the family; the females can eat with the descendants of the tainted line without evil effects.

The men are desperately afraid of unconsciously infringing the *tabu*; if a member of a murderer branch has cooked his food in a certain pot, that pot is defiled for any representative of the other branch; thus when a number of men are travelling together and the cooking pots are few, the situation becomes rather difficult at times and numerous disputes arise. Everything connected with this custom is called "*Isira*" by the Bantu Kavirondo.

The custom has been adopted in a half-hearted manner by the Nilotic Ja-Luo, but it is not carried out in such a persistent manner, and rarely goes so far as the defilement of the cooking utensils above described.

Among the Bantu people of the Kakumega Tiriki, this *Isira* custom is often indirectly taken advantage of in rather a cunning way as a means of obtaining revenge for their private grievances. Suppose a member of a certain clan has

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628 suffered an injury at the hands of certain other members of his clan, e.g., has had his wife enticed away or had a cow stolen, he will often proceed to the territory of a neighbouring tribe and lie in ambush, attack and spear the first passer by, likely to fall an easy prey, and will then return home.

In a few days it will leak out that one of the "Wa-so and so" has done this, and the clan of the murdered man will up and wage war with the clan of the murderer, who hopes to obtain his revenge vicariously in this manner; latterly, it is said, it has been done in the hopes that the administration will be induced to punish the clan, and, incidentally, the man who has wronged him.

As a variant of the same line of conduct during the last few years, several cases of suicide have been brought to my notice.

B
762 For example, in Nyole district a young man one day had a violent quarrel with his own mother while cultivating, and eventually beat her with a stick. She ran crying to a village near by, and one of the elders came out and gave the young fellow a thrashing; to every one's astonishment the young man hanged himself that afternoon, and the people of the vicinity told my agent, who went to enquire into it, that he had committed suicide so that his blood relations might lay his death at the door of the elder, and thus start a blood feud against him. Word was, naturally, promptly sent forth that such a procedure would be stringently discouraged, and the incident apparently closed.

MISCELLANEOUS CUSTOMS AND BELIEFS.

L
821 The Ja-Luo believe that the sun goes back to the east overhead during the night, hidden behind the heavens. They use the word *Ching* indifferently for sun and the Deity. They do not associate the daylight sky with the light of the sun, but look upon it as something quite distinct, and asked what became of it at night. It is known by the term *Pala*. They professed the belief that Europeans were the children of the sun.

L
821
841 They believe that menstruation is caused by the new moon, and also that a woman can only become pregnant at the time of the new moon, and generally that the moon has a great deal to do with the occurrence.

During menstruation a woman does not cook food for others, but merely her own food. She performs all other work as usual.

3
372 The people have no ceremonies connected with fire, such as the extinguishing of all the fires at a certain time, and the relighting with certain rites.

B.
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846
833 Among the Awa-Wanga, many believe that within five or six days of the birth of a child the parents must cohabit, or the child will die. After the birth of twins, the parents are secluded for from twenty days to a month; at the end of the ordained period the brother of the man then formally opens the door of the hut and the couple can go about as usual. This seclusion of the male parent is probably an attenuated relic of the "couvade" custom.



Arachetiki, Lumbwa Chief.



Ondua: Kikuyu Chief (Ja-Luo).

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Gunguila Warrior (Moro).



Upala, Kikuyu Chief (Ja-Luo).

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Jaloo Girl; Kajulu Tribe.



Lumbwa Woman and Young Girl.

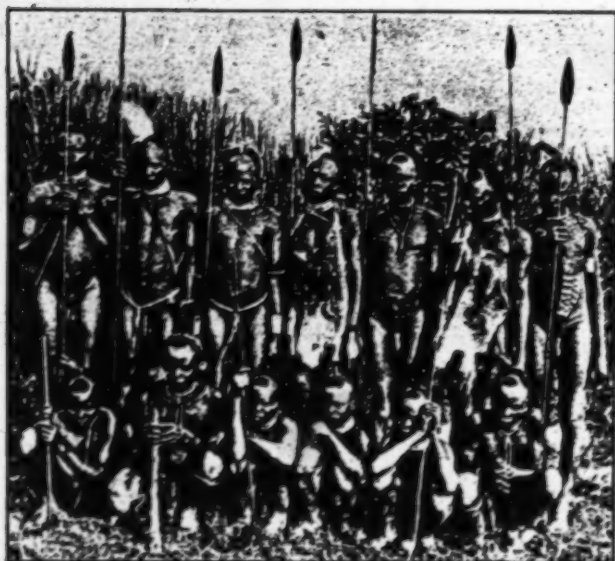


Kotoh Woman (K. Bantu).



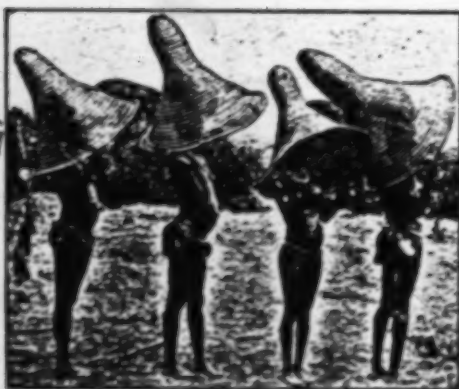
Kikuyu Girls.

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516
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142



Koromojo Warriors.

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142
482
257
411
301



Faherwomon; Kiama.



Karungu Warriors (Ja-Luo).

ANTHROPOLOGICAL STUDIES IN KAVIRONDO AND NANDU.

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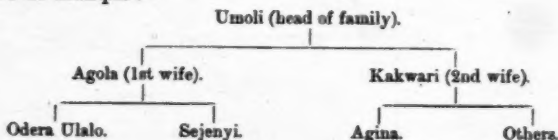
About 30 miles east of Kisumu in Nandi country, there is a forest-clad extinct volcano named Tinderet, and the Kamililo Nandi, who inhabit its southern and western flanks, tell a legend that high up on the mountain there is a cave, in which Ilet, the spirit of the lightning, who descended there in the form of a man, took up his abode. After his descent it rained incessantly for many days, and the Oggiek or Wandorobbo hunters who lived in the forest were nearly all killed by the terrible downpour. Some of them, while searching for the cause of the rain, found Ilet in the cave and wounded him with their poisoned arrows. Thereupon he fled, and died in Arab' Kibosone's country; directly he was dead the rain ceased.

LAWS OF SUCCESSION AMONG THE JA-LUO.

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622

In the Gemi tribes, and several others of Nilotic origin, the following rule holds with regard to the chieftainship. The chief is always the eldest son of the wife whom his father married first.

To give an example:—



Agola was married to Umoli before Kakwari, therefore the chiefs are henceforth chosen from the offspring of Agola, and upon the death of Odera Ulalo, his son being quite small, the second son of Agola, Sejenyi by name, was elected chief. This rule was observed, although Agina is an older man than either Odera or Sejenyi.

It is possible that this may point to the existence in past times of uterine filiation among this race.

ORIGIN OF NAME OF DISTRICT OF KAVIRONDO.

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101

I have often made enquiries into the origin of the name of Kavirondo, and the Kisumu elders inform me that it is the name which the people of the south side of Kavirondo Gulf apply to the people of the north side; it is, however, a term only used when they meet at a dance and smoke bhang and sing about old times. They call the people of the north side Kavirondo, because they were vanquished by the latter and driven across to the south side of the bay; it was thus, originally, more or less an epithet of reproach.

N
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¹ In the Nandi language *Arab* in front of a prefix name means "son of," thus Arab Kibosone means "son of Kibosone."